

DIVINE LIFE

PEARL JUBILEE
ISSUE

THE DIVINE LIFE SOCIETY



THE
SIVANANDA PUBLICATION LEAGUE
RISHIKESH

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15th April 1951.

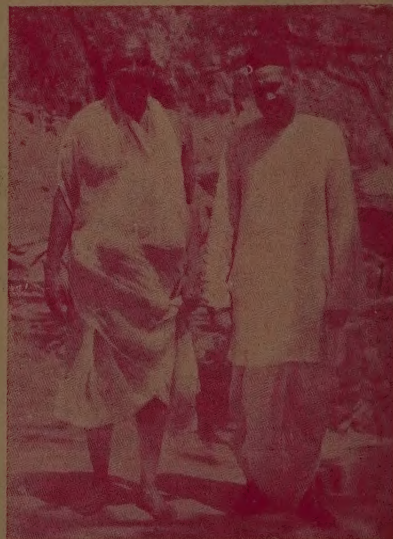
Dr Kailasmath A.B.B.S

Delhi.

Intellect gives the knowledge
of external objects. Intellect
is struggle. Intellect guesses,
believes. Intellect is finite.
Intellect is a product of Brahm.

Intuition is the eye of wisdom.
Intuition is infallible. Intuition
is a flash and illumination.
In intuition time becomes
Eternity.

Therefore develop intuition.
Sivananda

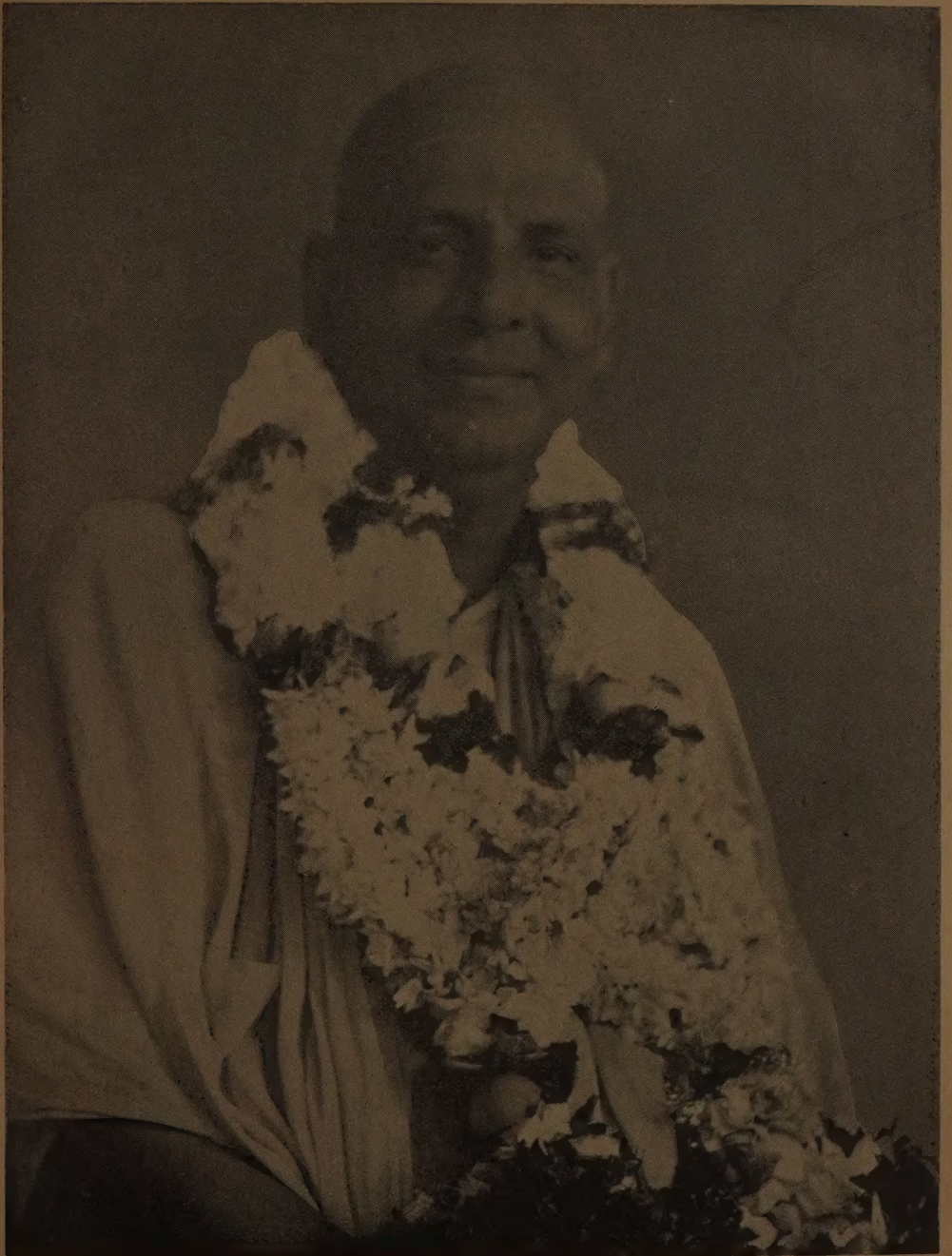


Sri Kashiram Gupta of Calcutta, the
foremost supporter of the Sivananda
Publication League, with the founder,
Sri Swami Sivanandaji Maharaj.



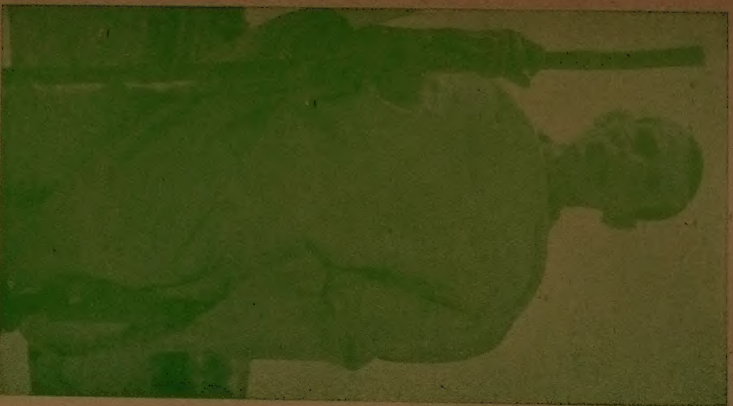
Maj-Gen. A. N. Sarmah
who first originated the
idea of founding the
League.

THE REVERED FOUNDER



MAHAMANDALESHWAR SRI SWAMI SIVANANDA SARASWATI

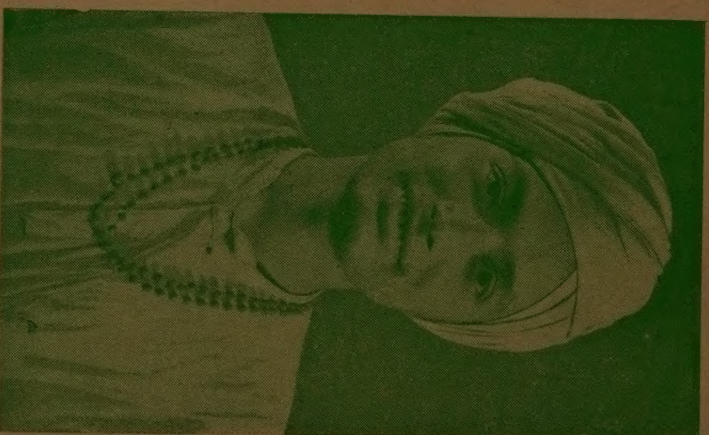
AND THE THREE APOSTLES



"The Prince among Sanyasins, who else could he be, other than Swami Chidanandaji. He is the divine aroma of my Mission, the rhythm of my Work."



"This dauntless, courageous hero, and a genius in the 'dissemination field', is none other but Swami Paramanandaji. Within his rugged exterior throbs a selfless, ever dutiful, warm heart."



"Crest—Jewel of my Mission, the resplendence of my Work, will I ever see anyone shine brighter than him—Swami Venkatesanandaji? Surely, none have I ever seen."

THE DIVINE LIFE

This Issue is published in commemoration of the Pearl Jubilee Celebration of the Sivananda Publication League, a sister- institution of the Divine Life Society.

Vol. XIII : No. 4

THE PEARL JUBILEE EDITION

April 1951

JNANA YAGNA

सन्त्यध्वरा बहुविधक्रमरुद्धबाह्य—

द्रव्याहुतिप्रभृतिभिः क्षयदल्पकार्याः ।

अध्यात्मतत्त्वमुखशान्त्यनिरूपकत्वात् ।

ते ज्ञानयज्ञसदृशा न भवन्ति लोके ॥ १ ॥

SACRIFICES there are many whose effects are petty and subject to decay on account of their being performed by external material oblations, etc., restricted by various kinds of rules. As they do not point to the happiness and the peace of the internal spiritual reality, they do not become equal to Jnana Yagna (Knowledge Sacrifice) in the world.

आत्यन्तिकामृतमहास्थितिमार्गदीप—

ग्रन्थप्रचारनिरताय जगद्धितार्थम् ।

आनन्दपूर्वककुटीरगृहाय बोध—

प्रख्यातियज्ञ निक्तयाय जयोऽस्तु नित्यम् ॥ २ ॥

Success permanent be to the house of performance of the sacrifice of dissemination of knowledge, situated at Ananda Kutir, which, for the good of the world, is engaged in the publication of treatises that are like lights on the path to the great state of Absolute Immortality.

*The Sivananda Publication League**Celebrates Its Pearl Jubilee*

WHAT JUBILATION IS THIS ?

JEWISH history records a period of great jubilation, every fiftieth year, counting from the day of entrance of the Hebrews into Canaan. It was a period of great joy, festivity and freedom for all. It was ordained that on such occasions, all Hebrew slaves were to be freed and all alienated lands to be reverted to their former owners or to the heirs of their former owners. Thus the great event was commemorated, and the celebration came to be known as a *jubilee*. Since then, *jubilee* came to signify a period or occasion of rejoicing or festivity such as a monarch's accession to the throne, of the founding of a city, or of the completion of a term of office or enterprise. Later, the anniversary at the completion of the twenty-fifth, the fiftieth and the sixtieth year of an event was observed as a special celebration and came to be known as the silver, the golden and the diamond jubilees, respectively.

How then came the *Pearl Jubilee* ? Here is its story.

It is the wont of the revered Sage of the Himalayas, Sri Swami Sivanandaji, now and again to set afoot something new which has not been in vogue before. He accordingly proposed to his senior disciples, about the same time last year, that there ought to be a shorter term of completion of a holy enterprise to be marked by a celebration of a kind of jubilee, and he suggested that, as the Divine Life Society had completed twelve and a half years of grand service to humanity, the occasion may be celebrated. The Swami said that it could be known as the Pearl Jubilee or half-Silver Jubilee. And so, during the Easter Sadhana Week, in April 1950, the Divine Life Society celebrated its Pearl Jubilee, in a befitting manner.

Now is the occasion that marks the completion of about the same period of time in the existence of the Sivananda Publication League, completion of over twelve and a half years of unique and invaluable services to mankind. Thus, during the 24th Divine Life Sadhana Week, this month, is being celebrated the Pearl Jubilee of the Sivananda Publication League, at the headquarters of the Divine Life Society, Rishikesh.

Surely, there could be no better or more befitting occasion for jubilation such as this. For, the Publication League has rendered unto humanity a service that is extolled by the Lord as the most glorious :

*"Superior to material sacrifices
Is the sacrifice of Knowledge."*

What type of knowledge has the League been making available to humanity ? Not knowledge of the secular sciences, not knowledge of scientific destruction, but of constructive knowledge, spiritual knowledge, a knowledge of self-reconstruction, a knowledge that enables every man and woman to harmonise themselves to find peace and joy within themselves.

The League has not merely relayed the ancient spiritual booklore ; it has also given to mankind the priceless treasure of a sage's inner experiences acquired through intense and protracted Tapascharya. Indeed, it has conveyed to you all the fruits of the untiring, selfless service, the all-consuming love for God, of the practical realisation and research in spiritual practices, of Sri Swami Sivanandaji Maharaj, its renowned founder.

How did this splendid instrument of

Jnana Yagna come into being? Did it spring up overnight, or were there many hazards in its growth? Was its service to

mankind predestined, or does it wear a mantle of miracles?

Here is the story.

THE LORD'S COMMAND

It begins to look more and more as if the Almighty has specifically entrusted to Sri Swami Sivanandaji the task of spreading the Divine Knowledge that he has earned through seven hard years of protracted Tapasya, Mowna, seclusion, service and intense meditation. Years ago, Sri Swamiji once revealed to one of his contemporaries that he was willing, and felt himself capable and ready, to accept what seemed to him a Divine Command. It was, as it were, one of the foremost corollaries to his Realisation; and the service was very much after his own heart, a heart which from his very childhood had yearned to see others around him grow into his likeness. An interesting anecdote from his life in the Federated Straits Settlement of Malaya is an illustration of this early trait in Sri Swamiji. When his cook in Malaya wanted to have a photograph of himself taken, Sri Swamiji (then Dr. Kuppuswamy) with great joy and enthusiasm took the cook to a first-class studio, made him put on his (Dr. Kuppuswamy's) own suit, shoes and hat and had a photo taken of him to the satisfaction of both of them! This trait is a fundamental one in Sri Swamiji; to-day, too, he is eager to see thousands clad in his own robes—not only the outer ochre robes but the inner robes of self-realisation, of divine virtues, of service, in short, the robe of Divine Life. It is one of the strange coincidences of life that the same cook who once served the Swami in Malaya is now an initiated Sanyasin-disciple staying with his (now) spiritual master. This hired-help of Dr. Kuppuswamy had gradually risen to be a

successful manager of two prosperous hotels; but the trait that he acquired from his association with the master did not leave him in spite of his monetary prosperity. So, about four years ago he renounced everything he possessed, came to Rishikesh and became once for all a disciple of his former master.

And thus does the Lord seem to have entrusted the work of moulding men into saints, into the hands of Sri Swami Sivanandaji

As early as his Swargashram days, Sri Swamiji had begun to record, for the benefit of aspirants, the lofty thoughts that flashed upon his pure, disciplined mind. Writing materials were scarce; a bottle of ink was too costly a purchase for a Sadhu who had renounced everything. Any bit of blank paper would do; the inside of used envelop was a luxury; and the unprinted spaces in a newspaper were quite precious. Yet, for Swamiji, the command from within appears to have been distinct and clear. Spiritual knowledge must be disseminated, he had resolved.

The First Help

The Swami continued his Tapasya, and the ideas of the mortification of the body, and of the denial to it of anything more than its barest necessities and to the mind of any material or psychological satisfaction, he held precious. Indeed, it may be said that, perhaps, he had overdone a little of this mortification of the flesh, such as doing penance in the ice-cold Ganges through severe winter nights, as a result of which, by

the way, he has acquired a permanent, life-long lumbago.

When, therefore, Sri Chand Narain Harkuli (of Sitapur), a well-beloved friend of the Swami, gave him Rs. 5 for milk, it came handy for printing a leaflet! A thesis *Brahma Vidya* was printed out of this amount. The donation may not have served its purpose of nourishing the Swami with milk; but it did nourish hundreds of aspirants with the milk of wisdom. G. A. Natesan & Co., of Madras, printed the first leaflet and gave Swamiji 500 copies of it, telling him at the same time that they did not generally accept job-works. What exactly prevented them from refusing Swamiji's work in this instance also can be inferred only by analysing the divine origin of the idea and the mission.

The Angle of Vision Changed

The idea of the body as a hindrance to God-realisation yielded place to that of the body as a helper. The idea of money as a tempting nymph or a cruel taskmaster yielded place to the idea of money as a useful slave. There was a gradual change in the angle of vision of the Swami. To his now enlightened mind the world—men and women, his own body, money—everything appeared in a new light; all these had a common purpose, and that purpose was to enable him to serve the Lord in humanity, to disseminate a knowledge of Yoga and Vedanta, to mould men into perfected beings, to illumine humanity's path to divinity.

Sri Swamiji at this period (it was in the

early thirties) recollected that a handy portion of his previous savings—about Rs. 5000—was going to waste out of sheer neglect. He at once wrote to the Banks and Insurance Companies. The Lord's will here, again, worked mysteriously, and in his task of withdrawing from the Companies the money that he was entitled to, the Swami had the ready help of a retired judge, Sri Ganga Saranji, and of a young European magistrate of Lansdowne district. These were privileges that normally were beyond the reach of an ordinary Sadhu in those days.

This amount, when recovered, was promptly deposited in the Post Office Savings Bank; out of the interest accruing from it, the Swami had decided to print regularly leaflets and pamphlets for free distribution to those that asked for them. The Swami's fellow-Sadhus in Swargashram often used to wonder why this strange Mahâtma who *had* money still subsisted on the meagre alms from the Kshetra, though he was certainly quite ready to spend anything on the purchase of paper, ink and postage stamps. But, Swamiji had set himself up as a trustee of the money—every pie had to serve the Lord's Purpose.

It was at this period that the Lord brought more and more devotees to come into contact with the Swami; for His Mission should be fulfilled, and His Plan is always perfect in all respects. He inspired Swamiji to give His Teachings, and at the same time inspired others to go to him to receive It.

AND THE MISSION GREW ON

THOSE who had met Sri Swami Sivanandaji at Swargashram, nearly a score of years ago, used to invite him to

their places for holding Spiritual Conferences, Sankirtan Sammelans, etc. From 1930, Swamiji had often to undertake intensive

tours of U. P. and the then undivided Punjab. This, again, gave a further fillip to his Mission. The organisers of the Conferences would publish a leaflet or a pamphlet for free distribution on the occasion—and these would contain Swamiji's priceless spiritual instructions.

The contacts thus established proved enduring and fruitful, too. Several devotees came forward to donate money to Swamiji for the publication of leaflets and pamphlets containing his elevating thoughts. At the same time, Swamiji used to send to the various journals in India, his articles on Yoga Sadhana, for publication. Sri P. K. Vinayagam, editor and proprietor of *My Magazine* of Madras was the first to take up this work, and he has continued to publish Swamiji's writings in his journal till to-day. This aroused a thirst in the readers for more knowledge. They began to write to Swamiji, and thus provided him the most fitting recipients for his free literature. From various quarters suggestions came pouring forth for doing this sacred dissemination of knowledge on a more consolidated basis; they urged Swamiji to bring out books on Yoga and Vedanta.

Siva Finds His Worthy Disciple

It was about this period that Sri Jaya Ram joined Swamiji at Swargashram. He found in Swamiji a fountain-source of knowledge; Swamiji found in him a powerful, dynamic, Karma Yogin. He was promptly initiated into the order of Sanyasa; Swamiji conferred on him the name, Paramananda. This dynamic youngster at once began his activities; he drew the inexhaustible nectar of knowledge from the fountain-source, Siva, and commenced to flood the country and foreign lands, too, with it. If Swamiji was the Yajamana for the Jnana Yagna, Paramanandaji became the very fire which

transmitted Swamiji's Abhuti to those for whom they were intended.

His First Book

The first major book Sri Swamiji wrote was *Practice of Yoga* (Vol. I). The manuscript was ready in 1929, and its first edition was published by Ganeshan & Co. Swami Paramanandaji got it transferred to Sri P. K. Vinayagam, of *My Magazine*. Dewan Jaspat Rai of Jammu-Kashmir, who was a great devotee of Sri Swamiji, came forward with a substantial financial help for the purpose of getting the first edition of this book published.

The next book of Swamiji was *Practice of Vedanta*. Immediately he had completed it, Swamiji sent this also to Messrs. Ganeshan & Co., who printed it. It was then transferred to Sri P. K. Vinayagam, along with the second edition of the *Practice of Yoga*.

The Growing Tide

Sri P. K. Vinayagam published a number of Swamiji's books under the general title of "Himalayan Yoga Series". They became very popular with thousands of aspirants all over India and abroad. In 1932 Sri Swamiji sent Paramanandaji to Madras to look after the printing work. He wrote to the disciple, "Now let us divide. 40% to PKV: 40% to Paramananda and 20% to Siva". That was only to encourage Sri Vinayagam. As a matter of fact, Paramanandaji neither claimed nor owned any share; nor did Sri Vinayagam claim any copyright or share afterwards. And the Swami went ahead with his writing work, and Sri Vinayagam was quick in bringing out one after another several priceless treasure-houses of spiritual wisdom such as *Raja Yoga*, *Inspiring Letters*, *Spiritual Lessons*, *Science of Pranayama*, *Yoga-Asanas*, *Kundalini Yoga*, *Practice of Yoga* (two volumes) and a few other works. All these books have run into several

editions in due course. Sri Vinayagam also brought out a book 'on the experiences of Sri Swamiji's visit to Tibet,' entitled *Trip to Kailash*, and another work on the *Life and Teachings* of Sri Swamiji, by Swami Paramananda.

Similarly, Swami Yoganandaji and Prof. Em Airi of Amritsar, worked together and published a number of books in the "Self-realisation Series", such as *Vedanta in Daily Life*, *Practice of Karma Yoga*, *Practice of Bhakti Yoga*, *Dialogues from Upanishads* and other equally interesting works.

The third important Publishers of Sivananda-literature were the Gita Press, Gorakhpur. They gave to the readers the largely printed *Mind, Its Mysteries and Control* (in two parts), which at once received a quick and incessant demand.

And, Messrs. Motilal Banarasi Dass of Lahore brought out Swamiji's *Practical Lessons in Yoga*, which he wrote specially for the sake of his Western students whose number was steadily increasing as his fame spread as a practical exponent of the ancient Yogic lore of India and as a doctor-Yogi who could expound Yoga in a scientific way to the Westerner in a language calculated to appeal to him. The *Daily Herald* of Lahore brought out another excellent work, cherished by all Sadhaks, *How to Get Vairagya*.

And these works of Sri Swamiji were not confined to the medium of English alone; many of them were translated into several Indian vernaculars, such as Hindi, Urdu, Tamil, Telugu, Kanarese, Gujerati and Malayalam. Later, selected parts from these works were edited and translated into Latvian, Bulgarian, Russian and French.

Thus lay scattered in the hands of several Publishers the precious treasure of Swamiji's Divine Life message. He insisted on spreading the knowledge of Yoga without giving a single thought to personal copyright; he

had no thought either of gaining materially from his writings or even of taking adequate steps to ensure the preservation of those writings for ever. If some one asked for a book for purposes of publication, he would at once send a manuscript with a note: "You may publish it yourself, and bring out any number of editions, without any obligation whatsoever."

They had to be Cautious

Meanwhile the Divine Life Society had been established and registered with the Government of the Punjab; and a trust had been duly formed. Some of the ardent disciples of Sri Swamiji and most of the trustees of the Society, then drawn from the donors' group, noticed that this sort of giving away of copyrights 'without any obligation' was not at all satisfactory or conducive to the future preservation of Sri Swamiji's teachings and the maintenance of his mission after him. The precious treasures were in uncertain hands. Sri Swamiji's writings which ought to be preserved for all time had been placed in the hands of firms which might disappear after some time. So, they unanimously decided to do something substantial and almost compelled Sri Swamiji to agree to the idea of forming a Sivananda Publication League, which would consolidate and preserve the publishing rights of all the works of the Swami.

The Foundation of the League

Again, the Almighty manifested His Will in the pure heart of Col. A. N. Sharma (now Major-General) of the Indian Army. Col. Sharma wrote to Sri Swamiji, "I gave some money to another spiritual institution several years ago, for the preservation of the writings of a saint. They took up my suggestion, and the institution has grown today into a dynamic centre. Herewith a

cheque. I pray that Sri Swamiji's writings, too, should be similarly preserved, for all time to come."

Thus was sown the seed for the establishment of the Sivananda Publication League, administered by the Divine Life Trust Society, which had already been established in January, 1936, with the amount that Swamiji had at that time (about Rs. 5000) as the nucleus working capital. Just at the time Col. Sarma thus came forward with a liberal donation for a specific purpose, Swami Paramanandaji was also contemplating the taking of the very step and working hard to find the wherewithal to establish a Publication League at the headquarters of the Divine Life Society. Naturally, then, he rejoiced at the opportunity afforded by the

Lord to fulfil the Mission. Swami Paramanandaji took immediate steps to convene a meeting of the trustees of the Society and of the senior disciples of Sri Swamiji to establish.

The Sivananda Publication League

With the help of Col. Sarma's donation, which was supplemented by some amount withdrawn from the Capital Fund of the Divine Life Trust Society, the first publication of the Sivananda Publication League, Sri Swamiji's *Easy Steps to Yoga*, was brought out.

To these two noble souls principally, then—Col. Sarma and Swami Paramanandaji—and, of course to Sri Swamiji Maharaj's gracious consent—the world owes a deep debt of gratitude.

AIMS AND OBJECTS

AT the first meeting of the Sivananda Publication League, held on the 29th January 1939, at Ananda Kutir, Rishikesh, the aims and objects of the organisation were laid down as follows :

1. To preserve the writings of Sri Swami Sivanandaji for ever and ever and to enable the future generations to draw inspiration from his powerful writings and practical lessons ;

2. To publish the books at the lowest possible rates ;*

3. To collect the publishing rights of all the works of Sri Swami Sivanandaji, and to make available to the public all such works from one source ; and

4. To utilise the profit, if any, realised from the sales of the publications of the League and the commission derived from the sales of other books, in carrying out

the aims and objects of the Divine Life Society in all its aspects.

It was further resolved that

1. Sri Swami Sivanandaji will be the patron of the League ;

2. The finances of the League be controlled by the Divine Life Trust Society ;

3. The League will conduct its business transactions with the help of an Honorary Manager and an Honorary Secretary, who will be nominated by the trustees of the Divine Life Trust Society ;

4. Due publicity of the above be given to the members and the branches of the Divine Life Society and the public in general ;

5. The League will not, for the present, interfere with the copyrights of the books of Sri Swami Sivanandaji published by other organisations and the copyright of

*As about fifty-five percent of the publications are given away free, the Sivananda publication League has been unable to give effect to this clause owing to the sheer necessity of recovering the cost of production.

the future works of Sri Swami Sivanandaji be vested in the League.

The meeting was presided over by Sri

Swami Sivanandaji and attended by most of the trustees of the Divine Life Trust Society.

THE THREE-ACT MELODRAMA

..... AND ITS OTHER SIDELIGHTS

THE early history of the Sivananda Publication League was beset with serious economic stringency. The funds of the Divine Life Society were hardly adequate even to maintain its numerous enterprises, such as the Charitable Dispensary, the Primary School, the growing construction work and the free literature department. The few selfless workers, who had renounced their all and were working day and night for the Divine Life Cause, did not have the necessary funds even for their boarding and were compelled to have their daily food from the Alms House at Rishikesh. Theirs was a labour of love, and they voluntarily consented to spend the little, uncertain donations that the Ashram received in those days for the printing of free literature instead of for their boarding. Hence, it was extremely difficult for the Society to allocate any fund to the League for the publication of Sri Swami Sivanandaji's works.

In spite of all these financial hardships, and in addition to that, scarcity of paper and other printing materials caused by the outbreak of war, the Sivananda Publication League managed to bring out no less than twenty beautifully got up works of Swamiji during the period between January 1939 and December 1944. This was, of course, possible with the establishment of a branch of the League at Calcutta—now disassociated from the parent institution—which did render most significant and invaluable services for the dissemination of spiritual knowledge under the management of Sri Swami Kaivalyananda. Later, this branch of the League,

however, became an Independent institution. It must be stated here that the Sivananda Publication League, Rishikesh, retains the sole copyright on all the works of Sri Swami Sivanandaji published by its previous Calcutta branch. Of these twenty publications, *Sure Ways of Success in Life and God-realisation*, *Bhakti and Sankirtan*, *Lectures in Yoga and Vedanta*, *Gyana Yoga*, *Samadhi Yoga*, *Principal Upanishads*, *Essence of Ramayana*, and *Stories from Yogavashishta*, were most popular, and several reprint editions of these were brought out in quick succession.

The Second Stage

The second chapter in the history of the League saw a tremendous fillip to its mission. Meanwhile, the number of selfless workers at the headquarters had increased, and the financial position had become somewhat stabilised. The inflow of donations from the generous, philanthropic public had increased—though these funds were, by no means, adequate to meet the increasing magnitude of the enterprises that invariably moved at a faster rate than their provision for maintenance. To offset the deficit in the budget of the Society, economic measures were applied to its various activities; but the publication work of the League was not interfered with. During this period, that is, from January 1945 to December 1947, forty-nine works of Sri Swamiji and quite a few of his biographies were brought out single-handed by the League. A great deal of credit for this rapid publication work must go to the untiring, ever-zealous, selfless,

The Tree of Wisdom

VIGYAN VRIKSHA

(The Tree of Wisdom)

THIS unique, marvellous tree is situated in the premises of Ananda Kutir, Rishikesh (Himalayas), on the bank of the sacred Ganges, within the compound of the Sivananda Publication League. It is a Kalpa Taru—and a Moksha-giving tree.

'Practice of Yoga' is its seed. 'Mind, its Mysteries and Control', 'Easy Steps to Yoga' and 'Essence of Yoga' are its roots. 'Bhagavad Gita', 'Brahma-sutras', 'Principal Upanishads' and 'Ten Upanishads' constitute its trunk.

'Gyana Yoga', 'Practice of Vedanta', 'Dialogues from Upanishads', 'Upanishad Drama', 'Moksha Gita', 'Vedanta in Daily Life', 'Stories from Yoga-vashishta', 'Vedanta Jyoti' and 'Philosophy and Meditation on OM' are its northward branches.

'Practice of Bhakti Yoga', 'Essence of Bhakti Yoga', 'Bhakti and Sankirtan', 'Lord Krishna, His Lilas and Teachings', 'Japa Yoga', 'Sangeeta Lila Yoga' and 'Lord Siva and His Worship' symbolise its eastward branches.

'Practice of Karma Yoga' and 'Ethical Teachings' are its southward branches.

'Raja Yoga', 'Practical Lessons in Yoga', 'Samadhi Yoga', 'Conversations on Yoga', 'Concentration and Meditation', 'Science of Pranayama', 'Kundalini Yoga', 'Hatha Yoga', 'Yogasanas', 'Yogic Home Exercises' are its westward branches.

'How to Get Vairagya', 'Practice of Brahmacharya', 'Philosophy and Teachings', 'Students Success in Life', 'Philosophy and Yoga in Poems', 'Ananda Lahari', 'What Becomes to the Soul After Death', 'Stotra Ratnamala', 'All About Hinduism', 'Worlds Religions', 'Stbree Dharma' are its celestial leaves.

'Health and Long Life', 'Health and Happiness', 'Home Doctor', 'Family Doctor', 'Practical Household Remedies' and 'Practice of Nature Cure' are its health giving fruits. 'Sure Ways of Success in Life', 'Spiritual Lessons', and 'Ananda Gita' are its Moksha-bestowing fruits.

'Inspiring Letters', 'Inspiring Messages', 'Lives of Saints', 'Essence of Ramayana', 'Stories from Mahabharata', 'Philosophical Stories', 'Illuminating Stories' are its cooling shades.

'Treasure of Teachings', 'Aphorisms', 'Light Power and Wisdom', 'Siva Gita' and 'Wisdom of Siva' are its divine fragrance.

'Light Fountain', 'Sivananda the Perfect Master', 'Diamond Jubilee Volume', 'Sage of Ananda Kutir', 'Story of an Eminent Yogi', 'Uttara Yogi', 'Gospel of Swami Sivananda' and 'Life and Teachings' speak about its sustaining Force.

This tree of wisdom is a blessing to the suffering humanity. Its branches are spread high above in the sky and its roots extend far below into the earth. It is immeasurable. Those who wish to attain immortality and divine wisdom, can approach this marvellous wish-yielding tree and eat its immortal fruits, inexhaustible and Moksha-bestowing.

service of Sri Narayanaswamiji, one of the senior-most disciples of Sri Swamiji. In a short period of about two years, he printed a number of publications at various presses at Lahore, prominent among which were *All About Hinduism*, *World's Religions*, *Hindu Fasts and Festivals*, *Sayings of Swami Sivananda*, *Health and Long Life*, *Ethical Teachings*, *Lord Siva and His Worship* and *Upanishad Drama*.

Mention must be made here of Sri Kashiram Guptaji of Calcutta, the munificent, philanthropic disciple of Swamiji, through whose initiative and support were brought out the lavishly got-up *Diamond Jubilee Commemoration Volume*. Sri Guptaji also printed another highly inspiring and instructive work *Concentration and Meditation*, which was later translated into French. The Allahabad Block Works printed a symposium work, *Philosophy and Teachings of Swami Sivananda*. A number of biographies of Sri Swamiji were also brought out, among which *Sivananda the Perfect Master* by S.N., and *Siva the Prophet of the New Age* by Sri A. B. N. Sinha, are worth-mentioning.

The Third Stage

The third stage in the history of the League, lasting from January 1948 to December 1950, was even more significant. A total of forty-four publications were brought out, many of which were voluminous in contents. The total number of copies printed of each work were mostly doubled and sometimes trebled. It was again Sri Kashiram Guptaji who came forward to shoulder this unique and glorious burden of disseminating the knowledge of our ancient lore. And, Sri Narayanaswamiji was there in the field to look after the printing work of most of these publications. Among others, the much needed reprint of *Bhagavad Gita*, *Raja Yoga*, *Yoga in Daily Life*, *Science of*

Pranayama, *Kundalini Yoga*, *Hatha Yoga* and *Principal Upanishads*, were brought out. And quite a few of the new works such as *Brahma Sutras* (in two parts), *Moksha Gita*, *Health and Happiness*, *Ananda Gita*, etc., were published. Among the biographies of Sri Swamiji printed at this stage, *Gospel of Swami Sivananda* by K. S. Ramaswami Sastri, *Women's Light and Guide* by Liliane Shamash, *Psalms of Siva* by B. B. Desai and *Story of an Eminent Yogi* by Swami Omkarananda had a warm welcome from the press.

Reprint Editions

It is certainly a fact that spiritual publications have much less attraction for the general public. Obviously, it is due to the reason that the subject itself is very much against the extrovert nature of man. And yet, it is quite encouraging, indeed—and it speaks of the popularity of the Sage of the Himalayas—that a number of Sri Swamiji's works have run into several editions. *Yogasan* at present is running its ninth edition; *Yogic Home Exercises*, *Ten Upanishads*, and *Practice of Brahmacharya* are in their sixth; *Sure Ways of Success in Life*, *Life and Sayings of Swami Sivananda* by Swami Paramananda, are in their fifth; and *Spiritual Lessons*, *Bhagavad Gita*, and *Kundalini Yoga* and a number of other works are in their fourth edition.

The number of biographies of Swamiji, two of them by his Western disciples, so far published is at present twenty. There are twelve more biographies wanting to be published yet.

Magnitude of the Work

Perhaps no writer on spiritual literature (in English) has written more numerous works than Sri Swami Sivanandaji. He has so far written no less than a hundred and forty-one works on various spiritual, reli-

gious, social, cultural and medical subjects—apart from numerous leaflets and pamphlets—among which the Sivananda Publication League along with other Publishers has so far published in English alone a hundred and nine works of various sizes. Yet, Swamiji is ever busy with his writing work, for, the Lord's Command must be fulfilled. The addition of twenty published biographies brings a total of the publications to a hundred and twenty-nine. There are yet twenty-one more books by Swamiji and twelve of his biographies to be published. Among these, six are at present being printed at four different presses.

The Most Unique Feature

It is certainly unparalleled by any fellow-publisher or organisation to give away about fifty-five *per cent* of one's publications free of cost, including even postage. On the other hand, it is befitting the aims and objects of the League to do whatever it could for the widest possible Adhyatmic Prachar. And so, lately, it has not been possible for the League to maintain low selling prices—which is also one of its aims—owing to the sheer necessity of recovering the cost of production. Indeed, even that has not been possible due to the ever-increasing zeal of its revered founder, Sri Swami Sivanandaji, whose personal aim is to give away in gift whatever he possesses, and that is why the League is always dependent on public support and munificence to bring out reprints of the present publications and other new ones. It is hardly believable when one sees in the audited balance sheet (1950) of the Divine Life Trust Society that books worth Rs. 48, 128/6/6 (including postage) have been given away free within a single year! The present exodus of free books shows that the percentage will be no less than sixty,—and it is quite alarming

indeed for the League's finances—for the current year. Even during the years 1948-49 books worth Rs. 22, 615/6/6 were given away free. Thus, from the very inception of the League, a free department was introduced into it, and though its scope at first was very limited, it has now grown into unmanageable magnitude, which has all the more increased the League's dependence on public support. The cherished ideal of Sri Swamiji must be fulfilled, for, the whole show is his, and the trustees of the Society cannot do otherwise.

Our Thanks

All these achievements of the Sivananda Publication League would not have been possible if it had not been for the co-operation of various agencies and individual devotees that have played a great role in catering the works of Swamiji to the public. Among them, special mention must be made of Messrs. My Magazine of India, Madras; Higgenbothams; Swadesamitran; A. H. Wheelers; Sattwic Jeevan Karyalaya, Calcutta; and Sri V. L. Nagaraj of Bangalore. Our grateful thanks are due to them. The branches of the Divine Life Society have a great part to play in furthering this glorious Cause by coming forward to popularise and publicise the works on Knowledge Divine.

The General Printing Works Ltd., Calcutta; My Magazine Press, Madras; Mercantile Press of Lahore (now in Delhi); Civil & Military Gazette, Lahore; Military Commercial Press, Lahore; Upper India Press, Ambala; Allahabad Block Works Ltd., Allahabad; Inland Printing Works, Calcutta; Rajah Power Press, Madras; and Vigyan Press, Rishikesh, are, among others, deserving of our grateful thanks for bearing the noble task of printing most of these publications, thereby giving a most commendable fillip to the furtherance of the Cause.

TRANSLATIONS IN VERNACULARS

WITH the dawn of a new era of independence, the need for popularising and developing the national language has become more and more evident. Years before the achievement of national freedom, the Sivananda Publication League as well as the Divine Life Society did foresee this fact and, therefore, did not fail to translate and bring out in Hindi as many works of Sri Swami Sivanandaji as possible. Before the League took up this highly important task, the Sattwic Jeevan-Karyalaya of Calcutta and the Bharadwaj Press of Allahabad, had the credit of bringing out a number of publications of Swamiji in Hindi. But for the unflagging zeal, enthusiasm and selfless love of Sri Dwarakanath Jhingan, Sri Swami Swaroopananda, Sri Manohar Malaviya, and, lately, Sri Swami Satyananda, who did the translation work, Sri Swami Sivanandaji's works would not have been available to the Hindi-knowing public. Yet, a great deal of work in the field remains to be done. It is for the munificent public, devoted to the cause of Adhyatmic Prachar in Hindi, to come forward and enable the League to perform this laudable task; for, at present, too obviously its hands are tied up in meeting the incessant need for reprint of its old publications and presenting to the public (original) new works of its founder.

The Sivananda Publication League, with the help of two other above-mentioned publishers, has so far brought out thirty-three Hindi editions of Swamiji's works and three of his biographies. There are at present nearly twenty works of Swamiji, already translated, that are yet to be published. Among the Hindi Publications of the League *Mind, Its Mysteries and Control* (in two parts), *Yoga in Daily Life*, *Yogasan*, *Hatha Yoga*, *Science of Pranayama*, *How to*

Get Vairagya, *Deevya Jeevan Bhajanavali*, *Bhakti Yoga Sadhan*, *Spiritual Lessons* (in two parts), *Siva Gita* and *Chaitanya Jyoti* are note-worthy.

IN URDU

Four works of Sri Swamiji have so far been translated into Urdu. They are *Brahmacharya Drama*, *Yogasan and Pranayama*, *Theist versus Atheist*, and *Students' Success in Life*. Most of these were translated by Sri Ram Pratap Bhanat, and published by the OM Publication League of Lahore (now in Delhi). Sri Hari Swarup Jauhari of the T. C. E Journals & Publishers Ltd., Lucknow, translated and published in Urdu and Hindi the work *Students' Success in Life* by Swamiji. *Easy Steps to Yoga* (Zina-i-Yoga) was translated into Urdu by Sri Chawdhry Manoharlal.

IN TAMIL

Among the four Tamil biographies of Swamiji, two of them, viz., *Sivananda Jyoti* and *Sivananda Vijayam*, are by Yogi Suddhananda Bharatiar and Sri Guruswami, respectively. The third one, *My Master*, was translated by Sri Jambunathan from English. Sri Arul Nilayam of Trichy published the fourth biography *Swami Sivananda*. One of the most popular works of Swamiji, *Samadhi Yoga*, was translated by Sri Natesa Sarma. Besides the Sivananda Publication League, the Lokopakari of Madras and Sri OM-kara Nulham of Pudukottah have the credit of bringing out these works. There are at present two Tamil works of the League under print.

IN TELUGU

Sri D. Seshagiri Rao of the Adhyatmic Grantha Mandal, Vijayawada, has placed the Telugu-knowing readers of Swamiji's works in a deep debt of gratitude by

translating and publishing *Science of Pranayama Yogasan, Practice of Brahmacharya* and *Mind, Its Mysteries and Control*.

IN KANARESE

The people of Karnatak were also not denied the benefit of the works of Swamiji. *Hatha Yoga, Aphorisms* and *Japa Yoga* were translated by Sri Swami Sankarananda and published by the League.

IN GUJERATI

Similarly, in Gujerati, Sri Bhadra Sankar

Bhatt of Gandevi translated and published *Japa Yoga* and, in addition, brought out a biography written by himself, *Mahatma Sivananda*. Sri N. C. Bodiwala of Ahmedabad published a Gujerati edition of *Bhakti and Sankirtan*.

Sri K. B. Nair of Ottapalam published a biography of Swamiji in Malayalam.

There are a number of works of Swamiji that have already been translated into several Indian vernaculars awaiting publication.

ACROSS AND BEYOND THE SEAS

SOON after the establishment of the Divine Life Society, in 1936, Sri Swami Sivanandaji's writings spread far and wide beyond the seas. The splendid, buoyant and glorious people of Latvia, now, alas, subjugated under a foreign domination, were the first to come into the Divine Life fold. A branch of the Divine Life Society (with a Ladies' Section, too) was promptly formed in the capital city of Riga by a group of Yogic students, among whom were Sri Harry Dikman, Mrs. Anna Plaudis, Mrs. Anna Dolfiz and Mrs. Alma Dunkel. A Russian disciple, Sri Boris Sacharow, formed a Yogic centre in Berlin, and Sri Louis Brinkfort started a dynamic campaign of the dissemination of Yogic knowledge in Denmark. Sri Heinz Balmbblatt became a roving divine-life ambassador in Western and Northern Europe, spreading the ancient culture of Yoga. In far off Mexico, Sri Aldo Lavagnini also set up a Spiritual Training Centre, which is doing very excellent work in furthering the Cause.

A number of leaflets and pamphlets by the Swami were translated into German by Sri Heinz Balmbblatt. *Ten Upanishads* and *Kundalini Yoga* were translated into Latvian by Sri Harry Dikman, besides numerous

spiritual tracts. Sri Victor Seplevenko started a journal on Yoga in Bulgarian, which contained select portions from Siva's works. He also translated and edited several writings of Swamiji into handy pamphlets. In the East, Sri C.V. Batoorin, a Russian seeker, started bringing out spiritual tracts in Russian, from Shanghai. He translated Swamiji's *Yogasan*.

But this rapid dissemination work almost came to a standstill after the outbreak of World War Two.

The war ended—though no one knows if it has really ended—and a number of old disciples revived their contact with the Master. Yet, there had been drastic changes in Europe; several of these disciples sought their spiritual guidance as exiles.

Many branches of the Society have again sprung up abroad. And a French version of *Concentration and Meditation* has been brought out by Sri Jean Herbert, Chief Interpreter of the United Nations. Sri V. Olshansky, a Russian Sadhak, who conducts a branch of the Society in Teheran, is now bringing out in Russian periodical pamphlets and leaflets of Siva's teachings. He is also endeavouring to spread the knowledge of Yoga through the medium of Persian.

In the West, many book-selling agencies and other allied institutions are doing a highly creditable service by making the works of Swamiji available to the people in their respective countries. In the U. S. A., the Metaphysical Library of San Francisco, and the American Library Service of New York, the Stanford Book Stores of California, and Miss Katharine Shroeder of Kansas City, deserve special mention for furthering this noble mission. In England, Luzac and Co., London; Messrs. John M. Watkins, London; and Sri G. C. Nixon, Newcastle-on-tyne, are bearing this noble task. And

so also in Western Europe, Sri G. Ronnell, Stockholm; Sri Bertil Nadell, Stockholm; Messrs. J. Melchior Andersens, Copenhagen; and Sri Louis Brinkfort and Srimati Edith Enna, Denmark. Sri C.H. Yeang of Penang has popularised the works of Siva in Malaya; Sri R. Lunin, in New South Wales, Australia, on a limited scale; and the Divine Life Society branch at Bahrein.

Thus, the streamers of divine knowledge are spreading far and wide. The effulgence is all-consuming, and no power could prevent them from dispelling the dark forces of evil.

SIVANANDA AS A WRITER

THE numerous comments on the writings of Sri Swami Sivanandaji as a writer, if collected together, would run into several volumes. His writings have not only captivated the heart of the masses and drawn admiration from eminent scholars in India, but have also received a warm welcome from the press and individuals in the West. Commenting on *Brahmasutras*, "The Luzac's Book Review Quarterly", London, writes, "The two volumes constitute a well of great erudition and spiritual perception which will assuredly establish itself as one of the most important recent contributions to religious and philosophic scholarship."

Similar sentiments have been expressed by a number of journals as for examples:

"Daily Telegraph", London: "Swami Sivananda takes his pen only to make even the path to Self-realisation as clear and attractive as a holiday guide-book! Even such dry subjects as ethics he renders into a simple course of self-education by the sheer magic of his exploring pen."

No wonder, therefore, that one of the works of the Swami, *World's Religions*, has

been adopted as a text book by the Stanford University of California.

In India, "The Illustrated Weekly", Bombay, has rightly said, "Yogis often rise to great heights of wisdom which, because of their very sublimity, are usually lost to this material world. But unlike others, here is one who, standing on high, stoops down to help us forward. And Swami Sivananda does deserve to be heard on spiritual subjects as he himself is a realised soul with a tender heart for yearning aspirants."

Indeed, the following comments from the press cannot be overlooked:

"The Leader", Allahabad: "The Swamiji is not only an eminent and popular author of Hindu religious and philosophical subjects, written in simple and expressive style, but is an authority on those subjects. He is a true discernor of men and things."

"The Kalyan Kalpataru", Gorakhpur: "His masterly exposition of intricate problems connected with Yoga and Vedanta in popular and homely language has won for him a place of honour among the writers of the present day."

"*The Hindu*", Madras : "Swamiji easily excels others engaged in similar spiritual pursuits and missions. His numerous works on philosophical subjects must evoke the admiration of scholars. Critical candour and intense intellectual integrity are the outstanding characteristics."

"*The Hindustan Times*", New Delhi : "His work on Hinduism is a high intellectual achievement. To have presented this mammoth material in an amazingly objective manner with no bees in the bonnet and no tendentious remarks is worthy of emulation. Here is profound learning without any pretence, abiding care and sanity in adumbrating the canons of probably the most ancient of human faiths. This is almost a miracle, and one cannot help being struck at once by the unusual gifts of the author."

This is an unending tale of the writings of Siva that provide a perpetual feast to the mind and the soul. Here are some of the individual comments :

Yogi Suddhananda Bharatiar : "He is the only saint living at present who calls with an affectionate tone, even like Jesus, to partake the wealth of knowledge divine. Says the Swami, 'Come all who are thirsty and partake freely of what I have; come

life-free heroes, come to realise the Divine in you'."

Heins Balmblatt, a German mystic who is now no more : "The language is, as always, plain, simple and unaffected; it is real music. By reading his works every one would feel enraptured and inspired just as listening to a Beethoven symphony. Every sentence is a gold-mine filled up with noble wisdom."

Frederick Spiegelberg, Ph. D., California : "The Swami's works are splendidly done, concise, inspiring, clear, popular and thoroughly scholarly. Every time I come across them, my heart beats higher because, I know an inspiration of some kind is dropping into my life."

U Po Ka Director-in-Chief, International Buddhist Mission of Burma : "I have never learnt anything more precisely and concisely than by reading your books. It is indeed a great achievement to be at once terse and lucid."

Comments on Swamiji's works by Sri C. Rajagopalachariar, Home Minister of the Government of India, and Sri Pattabhi Sitaramayya, a former President of the Indian National Congress, have been mentioned elsewhere in this issue.

THE ETERNAL QUEST

(Sri Swami Krishnananda)

SIVA has deified his work; or, to put it in another way, Siva has found his God in his work.

What is the Ultimate Conception of God? We know that Sages have characterised Him as the Infinite, the Beginningless, the Endless, the Deathless, and That which is beyond the reach of mind and senses and therefore That which cannot be got and possessed. The quest for God is

ceaseless; and the quest ceases only when the seeker ceases to be. Lord Krishna, in the Bhagavad Gita, has defined the High State of a Sthithaprajna, and at the same time issued the warning that only he who persists in this High State till the end, attains the Brahma-Nirvana.

स्थितस्यामन्तकालेऽपि ब्रह्मनिर्वाणमुच्छति

This is Siva's favourite theme, too. Whenever he instructs a Sadhaka on

Vairagya, renunciation or intensity of Sadhana, he would not fail to warn him: "Till the very end be vigilant." The human mind being so framed, it is ever "on the move". Man, therefore, either progresses or retrogresses; there is no static state. Siva would have us ever progress, ever to have our gaze upturned towards the Infinite; otherwise, when the man imagines that he has reached the Highest Pinnacle—and this 'imagination' is always a false notion and a delusion—he thinks he need no more gaze above and naturally gazes the other way! A man goes where he looks; and we know where this man would proceed to now.

This great principle, and this flaming caution of the Lord, has been the guiding light of Siva's life, too. By his own life, Siva has emphasised the need to bear the Lord's words ever in mind.

"Ceaseless, untiring, selfless, service" is a term synonymous with Siva, his precept and practice. Only these three adjectives can deify service. Such service is the highest worship of God.

Life's Mission

Those who have watched Siva's work in the field of dissemination of spiritual knowledge would at once see how Siva has so "framed" his life's Mission that it would ensure his ceaselessly serving humanity unceasingly and untiringly. Dissemination of spiritual knowledge is such a service that it can have no end. It is at once the most glorious of all services, for it involves one's continuously dwelling upon the Supreme Truth, as well as service of the highest kind to humanity—no service can be greater than that which enables man to dispense with all services; no gift can be greater than that which releases man from thralldom to want. Such a gift is the gift of Knowledge; such a service is the dissemination of

spiritual Knowledge. There can never be lack of opportunity for rendering service: so long as there is a single man who remains unenlightened, there is room for this service.

One may know all this, but may not know how to perpetuate one's exertion. After giving out one's essential teachings, one may feel that there is not much else to be done than to get one's writings published over and over again and distributed. This would not satisfy our Siva. It does not come up to his "untiring"-mark! And, again, such a cessation of exertion might result in spiritual stagnation.

Truth Simplified

How does Siva get over this practical difficulty? As Dr. R. Nagaraja Sarma has said in the course of a review of Siva's books: "Swami Sivananda seems to be fertile in his approach to the modern mind....." The same theme Siva would put into different shapes and thus reach out to people with tastes of different kinds. Take for instance the Upanishads. Siva has commented upon the classical Upanishads in the usual way. But he has also written *Dialogues from the Upanishads*, in which he has presented the Upanishadic truths without compelling the student to swallow the Sanskrit-pill. Again people nowadays cannot somehow bring their mind up to the pitch of reading terse prose or verses, or a mere commentary on Upanishadic Utterances (however easy and lucid it may be). For their sake, Siva has enlivened the Upanishads and revived the Upanishadic scenes, in his *Upanishadic Drama*. There are yet others who would like, but cannot spare the time, to read the Upanishads themselves; to them Siva has offered his "Upanishads for Busy People", into which he has poured the very essence of Upanishadic Truths. Referring to this aspect of Siva's

writings. Sri C. Rajagopalachariar, then Governor-General of India, wrote :

"It gave me great pleasure to see your book *Upanishad Drama*. Gold beaten into all sorts of shapes gives joy. So have you beaten the Upanishads into new and artistic shape. I am amazed at your energy."

C. R.'s own untiring services to the cause of India's freedom is too well-known ; only he could truly understand what untiring and unceasing service actually is,

How such service helps the Sadhaka has been summed up in a few words by Yogiraj Sri Louis Brinkfort, who wrote : "In a struggling aspirant, the inspiration wears

out very soon ; the fire needs constant fanning ; and I am glad that your Holiness has found the method to keep this flame bright—by feeding it constantly with ever-new books and by presenting the truths in various patterns."

Yes : Siva is fertile in his approach to the aspirant's mind. But, this has its basis in his unique Mission, in his unique philosophy, and in his unique Sadhana. For him, Jnana Yagna is God ; and at his magic touch Jnana Yagna has revealed itself to be God, endless, infinite, all-consuming, beyond the reach of the mind and senses, and therefore, the Object of man's Eternal Quest !

SOME UNIQUE FEATURES OF SIVA'S WRITINGS

(Sri Swami Venkatesananda)

FIRST and foremost, Siva writes for the guidance of the aspirant. He writes in order that aspirants might read and be benefited. Very few writers—especially in the field of religion and spirituality—do that. Most writers write with a thought on their own edification ; and a simple style is in many cases a nightmare that such a motive keeps at a convenient distance. The less they are understood, the greater is the glory that they assume to themselves. Siva is their antithesis ; there is not a line in his writings that an average school-boy cannot understand.

Every article is comprehensive ; Siva does not wait to let the next chapter in a book take up the loose ends of the previous one and tie them. Every chapter has its own definite conclusions, even if it means the anticipation of the arguments of future chapters. Purvapaksha and Siddhanta, to use the orthodox expressions, are crushed into each paragraph ; and the points again taken up for elucidation later. This is

Sanyas-in-action. Nothing should be put off for tomorrow ! For, that leaves a Sankalpa in the mind ; and a Sankalpa, any Sankalpa, is bondage. If a great idea occurs in the mind, Siva at once gives expression to it ; and the entire work is done at one stroke. Certain side-issues or offshoots of this main theme may be dealt with in later articles. Siva does not keep the aspirant in suspense ; his philosophy—and the whole of it—is given at every opportunity. If it is an article written for a journal, it contains the essence of the entire Sadhana ; the aim is that, if an aspirant possesses this one page—and nothing more than that—he will possess enough to enable him to realise God.

The Synthetic Blend

This is all the more true of his books. His are not books as books are nowadays ; his are encyclopaedia of spiritual knowledge. A zealous editor has, on one or two occasions, managed to pull out (often without the knowledge of Siva) certain features from a volume, which do not belong there



On the foreground are (left to right) Sri Swami Paramananda, the first Publisher; Sri Kashiram Gupta of Calcutta, the patron; Sri Swami Chidananda, the present Publisher and General Secretary of the Society; and Sri Narayan Swamiji.



Thus the Sage works day and night for the dissemination of spiritual knowledge. Six almirahs are packed with his Manuscripts—published and unpublished. There is no fair-copy of his scrolls: his writings pour forth spontaneously like a gushing fountain.



The Silver-Jubilee Extension Hall where the books of the Publication League are displayed.

in accordance with the theme selected for the book; otherwise, every one of Siva's books contains (besides the particular subject chosen to be dealt with), select articles on every aspect of Yoga Sadhana. The technique and benefits of Yoga Asans and Pranayama have thus found a place in more than a dozen books of his. Some articles that would help to induce Vairagya would form an invariable part of every book. Even in books on Vedanta or Jnana Yoga, you will find a lot of instructions on Bhakti, San-kirtan and Karma Yoga. The Sadhaka into whose hands one volume falls ought to be, in Siva's opinion, able to cross the ocean of Samsara. His thirst for knowledge should be aroused in the first chapter and quenched in a subsequent one; and he should not be compelled by unfulfilled promises, to get other books of Siva.

This comprehensive handling of each topic enables one to use Siva's books as one uses a dictionary, for instance. You can just open a book, read a page, and be inspired; you can at once close the book and commence your meditation without feeling that you have to read pages after pages to understand a theme.

This has been very aptly and rightly expressed by the former President of the Indian National Congress, Dr. Pattabhi Sitaramayya, who wrote to Siva in one of his epistles: "I keep your books by my side and refer to them off and on more as dictionaries than as text-books. They are a store-house of ancient wisdom made available to the unbelieving modern generations who have not been divorced entirely from their own culture, hoary with age and sanctified by tradition."

The main subject-matter of the book is plainly, blandly and unmistakably stated in the title of the book. The title of the book does not amuse you, does not puzzle you,

nor does it deceive you. We recently came across an extraordinary book (a sizeable volume!) which is a mere printed Likhit Japa book—one common widely-known Mantra was written over and over again, a dozen times on each page and on every page of the book: and this book had a lofty title. Only after paying for it and after receiving the first crude shock at the ease with which you have been cheated, are you able to console yourself: 'Yes, the Publishers must have meant this by the title!' You can do nothing else than to take recourse to such consolation! But, Siva tells you in the name he gives to the book what you are to expect in its pages.

Revelations of Inner Experience

Siva's books are the outcome of his inspiration, not of intellectual gymnastics. They do not amuse your senses or tickle your nerves; but they pierce your heart, pierce the veil of ignorance, lodge themselves in your heart of hearts, and illumine your entire being from there. Seldom can you read a few pages at one sitting, without realising that every word that entered your heart through the eyes or ears has transformed itself into oil that has set ablaze the fire of aspiration that had been thickly overlaid with the ashes of self-forgetfulness, desire and its concomitant evils. Every line proves to be a dynamite that blows up barricades of misconception and wrong notions. Every sentence poses a challenge before you. At once you want to do something about it, before reading further. Every volume merits study for a life-time.

There is a strange mixture of contraries. Everywhere you find a message of hope, of cheer, of joy, of encouragement, asking the aspirant never to despair; but there would not be a trace of compromise! Siva leads you by the hand; he infuses joy and bliss in you; he points to you the flower-beds that

lie on either side of the path; he shows you the lovely peak that your pathway leads you to—and thus he equips you for the march on the razor's edge; he does not seek to escape from this arduous task; for, in fact, there is no such escape. Rosy promises and stern warnings, keep you company on either side.

Controversies Transcended

Siva does not indulge in controversies. In his eyes there is no controversy. Advaita is the Ultimate Reality; but all other doctrines have their place. Siva has an innate love and capacity for effecting a synthesis of contraries and a harmony of

discordant notes. This is true as much of his actual life as of his writings. In his writings one would easily find that he had discovered the golden mean between exclusive worldliness and other-worldliness, between seclusion and getting lost in the crowd, between Tapasya and indulgence, and even between unity and diversity (where Siva recognises the underlying Unity but at the same time recognises the need for the diversity). No Sage's or Prophet's preaching is thus beyond the pale of Siva's all-embracing and unifying influence. On the other hand, the teachings of all Sages and Prophets seem to find their fulfilment in his Divine Life.

A WORD TO REVIEWERS

(Sri Swami Chidananda)*

REVIEWERS of the publications of the Sivananda Publication League would be wondering at a unique feature that characterises all of them.

Besides the main book, there are several articles apparently unconnected with the subject-matter of the book, introduced before and after the book itself. Sometimes these Appendices assume equal proportion with the book. (By 'book' here, we mean the actual original material signified by the title).

Only those who know Sri Swamiji's method of work, who have watched him at close quarters know the secret.

To Swamiji, every thought that is likely to inspire even one man in the world is sacred. To him 'destruction' even of thoroughly useless material is defilement of the Divinity inherent in it. I shall illustrate this point by an instance. We got a tape-recorder from Bombay in order to record Swamiji's voice—his several speeches and songs and Kirtans—on tape. At the time of purchasing the machine, the mechanics

and the purchasing deputies of the Society, have howled various noises into the mike, in order to 'test' the machine. Later on in the same reel Swamiji's Kittans were recorded. When Sri Padmanabhan of the Sivananda Art Studio played back the entire reel and said: "Swamiji! I will wipe these catcalls out.", Swamiji at once replied: "No, no: let them remain—nothing should be wiped out."

Very much more sacred than even this inert tape is a piece of writing, to him—any piece that contains a spiritual thought in it. What is more essential: he regards keeping this thought in cold storage as 'indirect destruction'. You would all like a delicious dish served fresh from the buffet, he would likewise insist on serving these spiritual dishes the instant they are ready. Before the ink is dry on the paper, he would like millions to read and be benefited by the thought. Any manuscript that is in the Press at that time will receive this comrade in his camp.

*General Secretary of the Divine Life Society and the Publisher of the Sivananda Publication League.

In order that such precious material may not be lost, Sri Swamiji always has four copies of every article typed and kept with different persons in the Ashram. In spite of such precaution, sometimes it becomes difficult to trace a certain article: it gets lost in the accumulating volume of work. Swamiji is not worried that an article is lost, but that the aspirants all over the world have been denied the benefit of the thoughts contained in that article. Therefore, whenever he gets an opportunity to introduce such articles into any volume, he does not miss it. And, this is in addition to the numerous articles published in the three Magazines issued from Ananda Kutir—*The Divine Life*, *Wisdom Light*, and *The Yoga-Vedanta Forest University Weekly*.

Another reason there is: and that is a very practical and serious difficulty that the Publication League has to face! Swamiji's output is enormous; and to this we have to add the incredible volume of material that pours into our manuscript-box from the countless admirers of Swamiji all over the world; they, too, contain lofty thoughts and grand sentiments. Swamiji's book act as beaconlights to guide the aspirants; but the

biographies written by Swamiji's disciples and admirers are the very invitations to the Life Divine, the very call to Adhyatmic-arms, the very switch that enables the man to flood his being with the Sivananda-current. Many thousands of men and women all over the world owe their birth into the life divine to a perusal of one or the other of the biographies on Swamiji's life and mission.

Thus, it becomes rather a superhuman task for the zealous selfless workers who toil day and night at the manuscripts, even to classify the material! And, those in charge of printing are fired with the zeal that emanates from Swamiji—to let the readers have it at once. Honey served in any vessel would be as sweet; the spiritual nectar, wherever it is printed, would bestow immortality on the practitioner. The true Sadhaka understands this and accepts Swamiji's method as the correct one. Only a reviewer occasionally murmurs that the book contains more appendices than the subject-matter. To him we would say: "Beloved Brother! Come and help us in our work. You will be rendering an inestimable service to humanity."

THE PILLARS OF THE LEAGUE

THE Sivananda Publication League is indeed a temple of wisdom, a shrine of ancient learning, the abode of Yoga and Vedanta, and the fountain-source of the Knowledge of Divine Life. Its very foundation, support and grandeur is Sri Swami Sivanandaji Maharaj. He is the life of this animate, celestial temple.

A unique feature in this temple of wisdom is that its pillars are not made of some foreign material, which may be somewhat different from the super-structure or the foundation. They are, as it were, one with

the foundation, not erected upon it, but are actually emanations from it.

Here is a brief account of each of them.

Swami Paramananda

Sri Swami Paramanandaji's part in the glorious Jnana Yagna has already been briefly indicated in the previous pages of this issue. The Publisher of the League has described him thus: "Matchless Guru Bhakti, an astounding dynamism, unflinching devotion to the Cause he espouses, intense activity in the service of his Master, love and affection towards all who serve the cause, a great sense

of discipline and an innate capacity to maintain it, and selflessness to the absolute degree, a selflessness that perfumes all the other virtues and strikes awe and evokes respect in all—that is Swami Paramanandaji." There can be no preciser and more laconic description of this ideal Sevak than this. Swami Paramanandaji is the seniormost disciple of Sri Swami Sivanandaji (he was initiated in 1932), and till to-day he lives to his only ideal 'Service of Siva is my highest Sadhana'.

Swami Narayana

To Sri Narayanswamiji almost half the total number of books published by the Sivananda Publication League, owe their birth. In Lahore, before the partition of India and afterwards in Calcutta Sri Narayanswamiji worked untiringly and filled the Ashram's stock-rooms with books, his Gurudeva's heart with joy, and the Mumukshu's table with rich food-for-the-soul. In the September 1948 issue of *The Divine Life*, Sri Swami Sivanandaji Maharaj has rightly said indeed: "Silent, unostentatious, the saintly Narayanswamiji is full of divine virtues. He is very fond of Tapasya, is simplicity itself, and is greatly devoted to the Lord, Guru and the Divine Mission." He joined the Divine Life Society in 1938, and is ever since working untiringly for the fulfilment of its Cause.

Swami Chidanandaji

Swami Chidanandaji's role in the development and consolidation of the League

has been most significant, for it is during his General-Secretaryship that the work of the publication is getting its most vigorous fillip. Indeed, he is, as Siva describes him "A Prince among Sanyasins, the divine aroma of my Mission and the rhythm in my work." Elsewhere Sri Swamiji has described this great soul thus: "He infuses bliss in everyone who comes into contact with him. He is very fond of the name of the Lord, and has realised its nectarine sweetness. You must see him serve the sick. He sees Lord Narayana in every sick person. Humility, tolerance, simplicity, devotion and respect to the Order of Sanyasa and to his Guru, and many other divine virtues have their abode in him. He has a facile pen; as an orator he has the gift of bringing home to the listeners the sublime ideas he propounds." Sri Swami Chidanandaji joined the Society in 1943, and since then he has greatly helped Siva in the literary field, and enhanced the growth of the League. As a General Secretary of the Society he has ably proved that there can be no better, peaceful and happier management than without the guiding principles of divine life in practice.

Swami Venkatesananda

Indeed, there is no higher compliment that a Guru can bestow on his disciple than as Siva has said of this illustrious aspirant: "Crest-Jewel of my Mission, the resplendence of my work—will I ever see any one

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Under a DEED OF SETTLEMENT registered on the 3rd October, 1948, Sri Swami Sivanandaji Maharaj has made over, assigned and settled out of his love and keen interest in religious and spiritual aspects of the Divine Life Trust Society of which he is the Founder, to the Society, all his rights of copyright, and all rights in regard to reprinting, translation, etc., in all his books and writings.

shine brighter than him, Swami Venkatesanandaji? Surely, none I have seen so far". To Sri Swamiji, in his great Jnana Yagna, Swami Venkatesanandaji has been a tower of strength, at once lustrous and full of splendour. His capacity of untiring work is flabbergasting, his devotion to Guru matchless and unswerving, his understanding deeply penetrating, profound and perspicacious, and his unflinching adherence to the principles of divine life is simply awe-inspiring and worthy of emulation. It could be said without any exaggeration that no single individual has proved himself to be of such priceless worth in revealing to the world the personality of Siva and disseminating his teachings to such a wide extent and within so short a period (he joined Siva in 1945)—as Swami Venkatesanandaji.

Sri Kashiram Gupta

As a patron of the League, Sri Kashiram Gupta of Calcutta, has the credit of being

its top-most donor. Since his coming into contact with Sri Swamiji in 1942, he has enabled the League to bring out a number of new publications and over a dozen of the re-prints of much-needed works of his Guru. His munificence is unparalleled. His motto is to give and give and give. Blessed with a magnanimous, warm heart, he actually leads the life of a mental Sanyasi in spite of his busy activities amidst the din of the city of Calcutta. His ideal is to work untiringly for earning as much as possible and utilise all his income in the furtherance of the Adhyatmic Cause and in the service of his Guru. He wears the garment of simplicity, nobility and selflessness.

Thanks to the yeoman service rendered by these giant celestial pillars of the Temple of Wisdom, Sri Swami Sivanandaji's message of Divine Life has to-day been placed on a lofty pedestal, and it throws a flood of light on humanity's path to Divinity, to peace, plenty and prosperity.

Sri Ramanavami Message

SRI RAMA THE UNIVERSAL IDEAL

(Sri Swami Sivananda)

BELOVED Aspirants !

May the grace of Sri Ramachandra be upon you all ! Sri Rama, the ideal of goodness, mercy, benevolence, humaneness, and divine life on earth, revealed himself for destroying the forces of Adharma, for protecting and establishing Dharma, for living personally the canons of Dharma and, thus, becoming to all mankind the example *par excellence* of a perfect life. The Ramayana, the celebrated history of Sri Rama, enumerates in its very first chapter, called the Moola-Ramayana, the glorious characteristics of Sri Rama who is declared by such an eminent sage like Narada as the crest-jewel among persons. Rama's name, form

and conduct have all been the objects of constant remembrance, contemplation and emulation for people since ages. The word 'Rama' is interpreted in the *Ramarahasayohanishad* as the combination of the essence of the Narayana-ashta-akshara and the Siva-pancha-akshara, i. e., Ra and Ma, without which the Ashtakshara and the Panchakshara not only do not give their proper meaning but give the opposite meaning. Ramayana is also considered as the essence of the thousand names of the Lord. It is the Taraka-mantra, the vessel which takes the mortal across the ocean of Samsara or death. The power of the Name is well realised when it is known that even the incorrect

pronunciation thereof turned rogue Ratnakara into sage Valmiki. Sri Rama is an object of meditation as He is the Avatara of Lord Vishnu, the preserver of the universe.

Sri Rama incarnated himself at a time when five of the planets were in their exaltation. This unique planetary condition is suggestive of the glory of the life of Sri Rama. Dharma found in him its best refuge. Read the Ramayana, and you will realise the greatness of Sri Rama, the true Arya Purusha, the ideal son, the ideal brother, the ideal husband, the ideal king. Human life, as a whole, in its different aspects of social relationships, all firmly grounded in Dharma, was lived in the most practical manner and illustrated to all by the well-adjusted personality and the highly refined conduct of Sri Rama. An ideal life can be lived on earth by following the guide of this glorious leader of mankind, the veritable representative of the highest Divinity manifested for the benefaction of all succeeding generations.

The devotees of Sri Rama actually live the divine life, for they practise and spread the virtues that adorned the person of Sri Rama. The devotee rises above himself and attunes his mind to his Lord. The descent of the grace from his Beloved One entirely transforms him, and the devotee becomes the living, visible symbol of the transcendent, invisible Rama. God is the heart of the devotee and the devotee is the

heart of God. God speaks to man through His devotee. A Bhagavad-bhakta is a purifier of the world he inhabits.

Let your relation with Rama be more familiar, stronger and purer. Let it be free from desires of all kinds. Pray, not for obtaining anything in the world, but for reaching Rama. It is Rama that you want, and nothing else. Is not the Master of the universe greater than the universe? Love Him. Adore Him. Worship Him. He is the be-all and end-all. To attain Him is to become perfect and immortal.

Do Japa of Rama Nam. See Rama in all beings. Serve Him in all. Let your motive be absolutely unselfish and pure. Worship Sri Rama with the sixteen Upacharas daily. Study the scriptures describing His glories. Intensify your Prem for the Lord. Remember at all times that He is your final goal. Remember that Rama is the infinite Being residing in the innermost recess of everyone. Rama is Sakshat Sriman Narayana Himself. He is the Supreme Purushottama. He is the Sovereign of the universe. He knows all and controls all as the Antaryamin. Let your heart be surrendered to Him. Pray to Him unceasingly. He will absolve you all from your sins and free you of your defects and confer upon you the bliss of the Supreme.

May the blessings of Sri Rama be ever with you!

SWAMI SATCHIDANANDA

Sri Swami Satchidanandaji, the Hata Yoga Professor of the Yoga-Vedanta Forest University, is now in South India. He recently gave several talks and demonstrations of Hata Yogic Asanas and Kriyas at New Delhi and Madras. He will be in the South for some time yet; and can be contacted at the following address.

Sri Swami Satchidananda, C/o Sri T, K. K. Chettiar, U. M. S. Office, Coimbatore.

ASHRAM NEWS AND NOTES

MAHA SIVARATRI

AT the Shrine of Siva, at Ananda Kutir, was celebrated Maha Sivaratri during the night of 6th and 7th March. Since the Vedic times, this 'Night of Siva' has come to be known as a symbol of supreme aspiration, during which the Sadhak pledges to free himself from his extrovert, animal nature and persevere in the path of Sreya or the Good, in order to realise the supreme Lord. He observes fast and keeps vigil throughout the night and devotes the entire period to prayer, worship and repetition of Lord Siva's Name. The inmates of the Ashram observed the occasion accordingly.

The Shrine of Siva was in a unique splendour of beautiful lights and colourful decorations. Through the stillness of the night there rang the resonant clangs of the bells, the sonorous chorus of the *Panchakshari* and the rhythmic, deeply profound chants of the Vedic hymns. Rudri and Laksharchana. A solemn spell of the peace of the realms beyond prevailed, and the night was lively with spiritual fervour.

On this sacred occasion, Sri Swami Sivanandaji Maharaj initiated into the Order of Sanyasa four deserving ashramites who are now known as Swami Ramananda, Swami Madhavananda, Swami Mahadevananda and Swami Durgananda. They were formerly known by the names, Sri Ramdas, Sri Karunanidhi, Sri Subbaiyar and Sri Krishna Menon, respectively.

RAMDAS JAYANTI

The Jayanti of Samarth Ramdas was celebrated at the Ashram on the 2nd March.

During the evening Satsang, a special prayer service was held when the salient incidents of the life of this great patriot-saint of Maharashtra and the Guru of Chhatrapati Shivaji were narrated by the General Secretary, Sri Swami Chidanandaji. Describing Saint Ramdas as the spiritual force at the back of the temporal power and the dynamic patriotism of Shivaji, Swami Chidanandaji said: "The life of Saint Ramdas and the course of his spiritual development throw valuable light upon the prime essentials of successful spiritual progress. We learn from them how perfect alertness and vigilance, quick readiness to deny opportunities and firm determination in all endeavours, form invaluable assets to all seekers on the path of Truth. His life also bears out the shining truth that the true Sanyasin can remain perfectly untouched and uncorrupted despite even the greatest homage or earthly riches and power that may be thrust upon him by this world." The function closed with recitation of the verses from Saint Ramdas's inspiring little work in Marathi "Admonitions to the Mind."

The following were some of the visitors to the Ashram during February-March: Sri B. T. Thakur, General Manager, United Commercial Bank of India, who was accompanied by his Dehra Dun branch Manager, Sri R. L. Sabarwal; Dr. Mohammed Hafiz Syed, Ph. D., D. Litt., of Allahabad; Sri Marcos Llona Barros of Santiago, Chile, South America; Srimati C. Broquies de Roger of France; and Mrs. Dorothy and Dr. P. D. Kapur, M. A., MB. Ch. B., of London.

PLEASE NOTE

This being a Pearl Jubilee Number of the Sivananda Publication League, Sri Swami Krishnanandaji's article "The Nature of the World" will appear in the next issue.—Ed.

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Ever Blissful State of
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The Manager, SIVANANDA PUBLICATION LEAGUE, Ananda Kutir P. O.

SIVANANDA YATRA COMMEMORATION VOLUME

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Nearly 600 pages on Imt. Art, Crown-quarto ; profusely illustrated and nicely got-up.

Price Rs. 15/-

Concession for members of the Society, subscribers to The Divine Life and The Forest University Weekly as well as the members of the Reception Committees of the Tour : Rs. 10/- (postage extra).

THE SIVANANDA PUBLICATION LEAGUE, RISHIKESH.

SRI VISWANATH MANDIR

The Siva Linga and the marble statues of Sri Ramachandra, Janaki, Lakshman and Hanuman, as also of Sri Muralimanohar, Mahalakshmi and Sri Ganesha were installed with due rituals in a beautiful shrine at Ananda Kutir, Rishikesh, on December 31, 1943, which has come to be known as Sri Viswanath Mandir. Since then, special worship, Abhishek and Archan are being regularly offered and Mahamrityunjaya Japa and Havan performed at this sacred shrine, for the health, long life, peace and prosperity of many a devotee, in particular, and for the welfare and peace of the world, in general. Prayers for the peace of the departed souls of the relatives of devotees are also held, on request.

To ensure regular and systematic worship at Sri Viswanath Mandir, it has been decided by the Divine Life Society to accept from devotees a sum of Rs. 500/- as Moola Dhana which is invested in the Government securities and the interest accrued therefrom is utilised for daily Puja expenses in the name of one devotee for all times to come.

Apart from the contribution of the Maharajah of Sitamau (Rs. 10,000) some other devotees have also contributed Rs. 500/- each.

All particulars can be obtained from :

The Manager, SRI VISWANATH MANDIR,
Ananda Kutir P.O. Rishikesh (U. P.)

AFFILIATED BRANCHES

The branches of the Divine Life Society at the following places have been affiliated to the headquarters for the current year.

- | | |
|-----------------------------|----------------------------------|
| 1. Negapatam | 25. Guntur |
| 2. Secunderabad (Deccan) | 26. Venkatagiri Town |
| 3. Kalol (Gujerat) | 27. Ulsoor (Bangalore) |
| 4. Madras (Lingachetty St.) | 28. Ahtoor (Madura) |
| 5. Calicut (Chalapuram) | 29. Pudukottah (Ladies' Section) |
| 6. Amreli (Kathiawar) | 30. Tuticorin (Ladies' Section) |
| 7. Muzaffarpur (Bihar) | 31. Madura |
| 8. Tilothu (Bihar) | 32. Tiruchengode |
| 9. Salem | 33. Aligarh |
| 10. Bangalore (Nilasandra) | 34. Virudhunagar |
| 11. Tuticorin | 35. Nagarikatakam |
| 12. Ferozepore (Punjab) | 36. Ottapalam (Malabar) |
| 13. Tadepalligudam | 37. Bahrein (Persian Gulf) |
| 14. Turaiyur | 38. Samastipur (Bihar) |
| 15. Hajipur (Bihar) | 39. Parli (Malabar) |
| 16. Nedumangad | 40. Palamkottah |
| 17. Poona | 41. Trivandrum |
| 18. Kirkee (Poona) | 42. Pudukottah |
| 19. Hyderabad (Deccan) | 43. Golden Rock |
| 20. Imphal (Manipur) | 44. Chittoor |
| 21. Baroda | 45. Dhanushkodi |
| 22. Cherukuganamam (Madras) | 46. Durban (Natal) |
| 23. Bombay | 47. Nagercoil |
| 24. Nagpur | 48. Rajahmundry |

Draw Inspiration

By Inspiring Fellow Beings !

DYNAMIC CENTRES OF DIVINE LIFE

You can open a branch of the Divine Life Society in your locality, town, village or part of the City. There already exists a powerful net-work of the Society's branches at home and abroad, striving to transmit to greater and greater circles of the Lord's children, the Divine Life Message broadcast from Rishikesh by Sri Swami Sivanandaji through the Society's Headquarters.

Do not be diffident ! You have a great magazine of power within you which awaits just the proper use to be made of it to be brought into full action. Begin your Sadhana right from now. Collective Sadhana helps you and helps all. Start a branch and arrange for collective Sadhana.

Divine Life branches receive the Magazine and the Membership Supplement FREE, pamphlets and leaflets are also regularly supplied to them for purposes of dissemination of knowledge ; on sale of our publications they are entitled to 33½% DISCOUNT. Help a great Cause ; serve humanity ; attain salvation.

Please write to Sri Swami Sivanandaji Maharaj expressing your desire to open a branch and he will guide you.

Secretary, DIVINE LIFE SOCIETY, Rishikesh (U. P.)

DO YOU WANT TO HAVE PEACE ?

Then build a Kutir on the banks of the Ganges in Sivanandashram. Live with Sir Swami Sivanandaji and open your heart and soul to this Great Doctor's treatment. He will heal your sores, will infuse new Life into you, rejuvenate you and hand you the key to perennial Bliss and Peace.

You can spend your life of retirement in the Kutir and engage yourself in whole-time Sadhana away from the din and bustle of earth-earthly life, away from the cares and anxieties of family and friends.

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The Secretary, DIVINE LIFE SOCIETY, Rishikesh.

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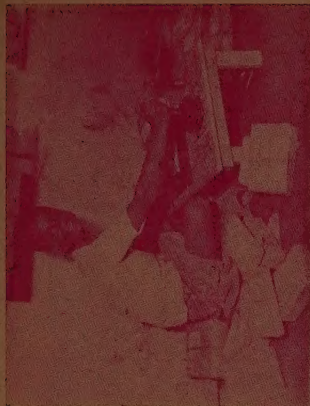
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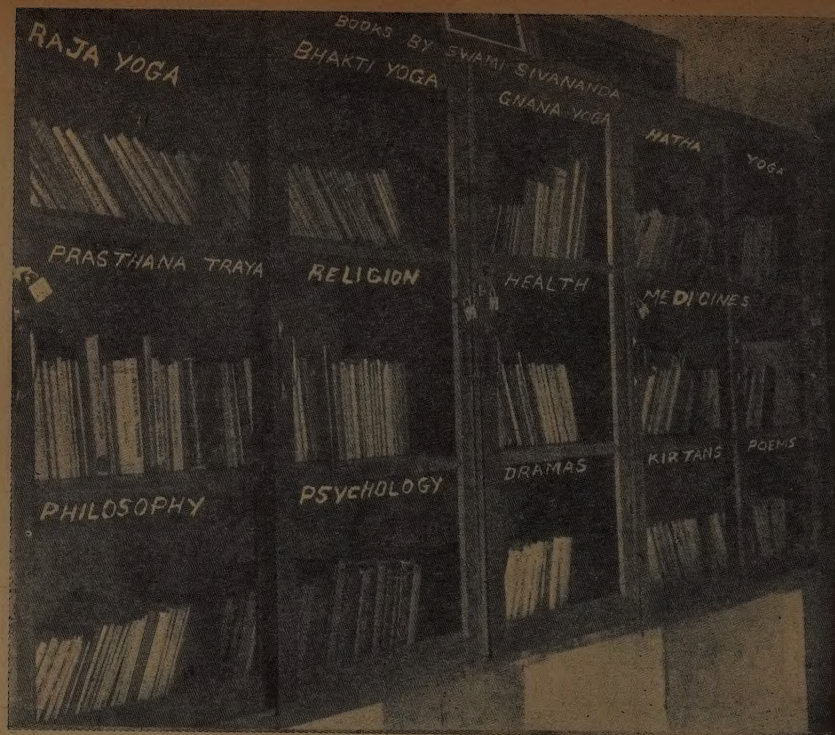
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SERVICE



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MOTTO



Postmaster Sri Keshav (centre) with
his assistants : (left to right) Sri
Subramanyam, Sri Hanuman,
Sri P. Paman Panjabi and
Sri Appala Raju.



Top : A close-up of the show-room, displaying Siva's works on various subjects. Bottom : A select set of inspiring guide-lights.

